THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Repent ye, and enter in at the strait gate, and continue in the way which is narrow, until ye shall obtain eternal life. O be wise; what can I say more?" BOOK OF MORMON, JACOB 6 : 11, 12.

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BRIGHAM YOUNG IN ENGLAND

ELDER RICHARD L. EVANS

TO THE CASUAL READER or listener mention of the name Brigham Young calls to mind the Pioneer movement, Utah, "Mormonism" and associated ideas. By few people is this great prophet leader thought of in connection with England. Comparatively few, indeed, in this land, are aware that he spent an active year of his eventful life in Great Britain—a year of organization and notable achievement, and a year of deep import to the British Mission and to the Church as a whole.

The story of Brigham Young's British Mission labours would be a large subject for treatment in a fair-sized volume; it may scarcely be skimmed in a writing of this nature, but the highest of the high points may well be mentioned, and an incident or two, selected at random, related. In this way a limited conception of his service to the Mission may be gained, and, mayhap, the reader's appetite whetted for a further and less cursory consideration of a subject so intensely interesting.

ARRIVAL IN LIVERPOOL

Brigham Young arrived at Liverpool aboard the sailing vessel *Patrick Henry*, after a stormy voyage of nearly a month's duration, on April 6th, 1840, the tenth anniversary of the organization of the Church. He was accompanied by Elders Heber C. Kimball, Parley P. Pratt, Orson Pratt, George A. Smith and Reuben Hedlock, all of whom, with the exception of the last named, were Apostles of the Lord Jesus Christ. They had departed on the mission nearly a year previous, without purse or scrip. They supplied their own food and bedding on board, and each paid eighteen

dollars for a steerage passage, plus one dollar to the cook for preparing their food. They arrived almost penniless.

The British Mission had been opened nearly three years previous to this time by Heber C. Kimball and his associates. The Church in Great Britain was more than holding its own, but the work needed organizing—needed impetus; and through Brigham Young it received what it needed. From then on events occurred rapidly.

Brigham Young was not a man of many words—especially not of many written words—but skilled writers would find it difficult to portray with equal brevity the human nature, the integrity, the sound judgment, the humour and the unfaltering trust that are revealed in the terse entries of his daily journal—a few words burdened with great messages, with a wealth of valuable material. The facts that follow are taken from a partial reprint of his journal and from reports which appeared in early volumes of the *Millennial Star*.

A MAJORITY OF THE TWELVE IN ENGLAND

Eight days after the arrival of the *Patrick Henry* in Liverpool, a meeting of seven of the Twelve Apostles convened in Preston—two had arrived in January. That was the first time that a majority of the Twelve sat in Council outside of the United States. Here Elder Willard Richards was ordained an Apostle, agreeable to a revelation received through the Prophet Joseph Smith at Far West, Missouri, July 8th, 1838. Brigham Young was unanimously sustained as standing President of the Twelve Apostles.

On the following day a general conference of the Church convened at Temperance Hall, Preston, at which more than sixteen hundred members were represented. It was decided to publish a monthly publication, the *Millennial Star*, which was to represent the interests of the Church in the British Isles; to publish a selection of hymns, and to secure copyrights for the Book of Mormon and the Doctrine and Covenants. The missionaries went to their fields of labour from that conference with renewed zeal. Another general conference was set for July 6th at Preston.

The machinery moved quickly for that day—the following month, May, the *Millennial Star* appeared, and by the twentieth enough funds had been raised to start publication of the Hymn Book and the Book of Mormon. During the short interval Brigham Young had been preaching at night, spreading the glad tidings during the day, and had baptized, confirmed and ordained many, around the potteries of Staffordshire and in the vicinity of Ledbury, Herefordshire, where Wilford Woodruff had met with much success previously. On May 20th, 1840, President Young started from Herefordshire Beacon to Manchester. The growth of the Church in Manchester, and the fact that the *Millennial Star* was being published in that city, caused headquarters

to be moved there, and future conferences, including the one of July 6th, to be held there.

THE FIRST EMIGRATION

June 6th, 1840, is a landmark in the history of the British Mission and of the Church. Six days prior, on the 1st, Brigham Young had organized the first company of Saints to emigrate to America—forty-one souls in all. They, the forerunners of tens of thousands who followed their example, sailed on the 6th.

An entry under the date of June 11th, 1840, shows the lovable humanness, so typical of Brigham Young:

> 11. Went to the Zoological Gardens. It rained, and I returned, thankful that I had a comfortable lodging-place in my own hired house. After a conversation with Brother Pratt on the necessity of the Elders having the power of God with them, I retired to my bed and soon fell asleep, and had a dream about my family being well. . . .

President Young hired Carpenter's Hall in Manchester, which must have been a very commodious place, as audiences of several hundred are more than once mentioned.

PUBLICATION WORK

After his first return from Herefordshire to Manchester, Brigham Young spent considerable time doing the actual detail work of the *Millennial Star* and other publications, as the following note of July 12th, 1840, shows:

> I preached in the Hall in the morning, and Brother Woodruff in the evening. We confirmed four. Soon after our conference Brother Parley P. Pratt started for America, to bring his family to England, and I took charge of the *Millennial Star*, and edited the same, assisted by Brother Willard Richards. I was much confined to the office for several months, proof-reading the Hymn Book, conducting and issuing the *Millennial Star*, Hymn Book and Book of Mormon, giving counsel to the Elders throughout the European Mission, preaching, baptizing and confirming.

Four general conferences of the Church were held while Brigham Young was in England. Much business was transacted at these times, and resident brethren who volunteered their entire time for the work of the Lord were sent throughout England, Scotland and Ireland with the few missionaries that came over from America.

During the six months between the October conference, 1840, and the April conference, 1841—shortly after which Brigham Young left England—he spent most of his time attending to publication and other business of the Church in Manchester and Liverpool, with the exception of one extended trip to London, where, on December 10th, 1840, he wrote as follows:

> We [Elders Wilford Woodruff and Heber C. Kimball were with him]

walked over Blackfriar's Bridge and called at Zion's Chapel to attend a Sacrament meeting of the Aitkenites, but they refused us admittance, fearing lest we should break up their society. . . .

Evidently news of the vitality and power of their message had preceded them.

FIRST BRITISH EDITION OF THE BOOK OF MORMON

Completion of the printing of the first British edition of the Book of Mormon is reported by Brigham Young, writing at Liverpool, on January 21st, 1841. Early in the following April nine of the Quorum of the Twelve Apostles—Willard Richards had been ordained, and Apostle Orson Hyde had previously arrived—met together in Quorum capacity in the city of Manchester. Arrangements were made for seven of the nine to return to America. Parley P. Pratt was left in charge of the Mission, and Orson Hyde was on his way to Jerusalem. A general conference convened on April 6th, 1841, to which hundreds came and at which thousands of Church members were represented. On the twentieth day of April, 1841, Brigham Young, with six other Apostles and one hundred thirty Saints, went aboard the sailing vessel *Rochester*. He had been in England but one year and fourteen days. His report of the labours and progress of that period follows:

It was with a heart full of thanksgiving and gratitude to God, my Heavenly Father, that I reflected upon His dealings with me and my brethren of the Twelve during the past year of my life, which was spent in England. It truly seemed a miracle to look upon the contrast between our landing and departing from Liverpool. We landed in the spring of 1840, as strangers in a strange land and penniless, but through the mercy of God we have gained many friends, established Churches in almost every noted town and city in the Kingdom of Great Britain, baptized between seven and eight thousand, printed five thousand Books of Mormon, three thousand Hymn Books, two thousand five hundred volumes of the *Millennial Star*, and fifty thousand tracts, and emigrated to Zion one thousand souls, established a permanent shipping agency, which will be a great blessing to the Saints, and have left sown in the hearts of many thousands the seeds of eternal truth, which will bring forth fruit to the honour and glory of God, and yet we have lacked nothing to eat, drink or wear: in all these things I acknowledge the hand of God.

In this manner did Brigham Young and his associates, by using God-given faculties, by trusting in the Lord, by working with diligence, place the British Mission on a practical, working basis.

Emigration is no longer encouraged by the Church, but those who went out to the Rocky Mountains at that early period and thereafter, made good homes and found opportunity, and peace in the Gospel of Jesus Christ. Since then their children and their children's children have returned and are returning to bear witness of the actuality of the restoration, and of the joy in living that a knowledge of this truth brings to the souls of men.

PERSONAL TESTIMONY CONCERNING BRIGHAM YOUNG*

Elder Junius F. Wells

I intended, when first informed that I should be asked to speak at this conference, to relate circumstances of my personal acquaintance and relationship with this great man—Brigham Young—but there is not time. It was a pleasure and an honour to know him as I did. Being born on his birthday, I came to his notice quite early in life and continued there, more or less familiarly, as long as he lived. He reproved my mother, I was told, for not naming me after him, but she repented and named her next son, Brigham.

As I look about me I am admonished, by the notable absence of his contempories, to bear a personal testimony concerning him now; for it will not be long before the power to do so shall have gone from the earth. I do not know anyone, outside of his own family, now living, that was honoured by a closer friendship and received from him more assignments of duty and expressions of confidence and trust, with the exception possibly of President Grant. . . .

HIS PROSPECTS BEFORE ACCEPTING "MORMONISM"

Joseph Smith and Brigham Young did not make "Mormonism", but "Mormonism" did make Brigham Young.

Let me try to recall certain elements of the process. On the one hand, a blindly prejudiced and uninformed world has opposed and condemned "Mormonism" as a monstrous delusion of Joseph Smith and an unparalled development, the amazing product of the superlative genius, of Brigham Young, made as infamous as possible by the dishonest advertising its virulent opponents have chosen to employ in deceiving the world. On the contrary, "Mormonism" was the unfolding of the revelations of the Lord, given by the inspiration of God's prophet, to the complete conversion of a strong mind and a willing heart, rescued from the delusions of false Christianity, the contending sectarianism of the times—a convert to a clear understanding and zealous acceptance of the newly revealed Gospel of Jesus Christ, in its perfection and power.

Brigham Young at the time of his conversion was thirty-one years old, had been married seven years, had two children, little girls. He was a journeyman carpenter, painter and glazier, following his trade and doing good work in the vicinity of the "finger lakes" of Geneva in Western New York. I remember Geneva in 1876. I saw a chest that he had made. It was beauti-

*From an address delivered at the Sunday afternoon session of the Mutual Improvement Association Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., June 12th, 1927.

fully joined and painted. His diversions were the religious contentions and corn-huskings of the period. His earthly prospects were those of a skillful and industrious workman, a respectable member of the rural society, and of the Methodist Church, towards which he was leaning. He might have become an itinerant preacher of Methodism, as his brother Joseph already was. Then came "Mormonism", which made him.

GIFTS OF THE SPIRIT

He became a convert in 1832. He had already read the Book of Mormon through before he ever saw Joseph Smith. . . . Brigham Young went down into the waters of baptism, was confirmed by the laying on of hands at the water's edge, and was ordained to the office of Elder in the Church. He received the Holy Ghost, and expected to and did thereafter receive and exercise all the attendant gifts and graces promised to the believer by the Lord Himself. Upon this point listen to his testimony:

> I testify that Jesus is the Christ, the Saviour and Redeemer of the world. I have obeyed His sayings and realized His promise, and the knowledge I have of Him, the wisdom of this world cannot give; neither can it take it away.

With this conviction burning in his soul, he soon sought the presence of Joseph Smith and found him in the forest of Kirtland, chopping wood. He recognized him as the Prophet of God and accompanied him to his home, where he spent the time of his visit, several days, in conversation, receiving counsel and enlightenment concerning the wondrous work which, through heavenly vision and by angels' visits, signs and miracles, had come forth from the Bosom of Eternity. He rejoiced exceedingly. Upon being asked to pray with the Prophet's family, he did so, speaking in tongues. The language he used upon that occasion, the Prophet declared afterwards, was the pure Adamic tongue. This gift of tongues never left him.

I believe that Brigham Young received, and at times exercised, nearly, if not all of the gifts promised to believers as signs of their acceptance of the Gospel. He had the wisdom of Solomon and treasures of knowledge, not derived from reading books; he was himself healed and in turn healed many, by the laying on of hands and the prayer of faith. He prophesied and his prophecies came true. I do not know that he ever drank poison or took up serpents that did not hurt him; but it was by signs following that he was confirmed in his faith and wielded almost superhuman power among his fellowmen. He was a veritable disciple of Jesus Christ, an Elder and Apostle of the Church of the Firstborn, a High Priest and governor in the kingdom of God.

Brigham Young was a great man. He was so regarded in his lifetime—so known by his own people and so admitted by the world, even by his enemies. Let me read you his simple formula

for becoming great. It was spoken to the children who formed the procession at the celebration of the seventh anniversary of the coming of the Pioneers—spoken in the old tabernacle, July 24th, 1851:

If you wish to be great in the kingdom of God, you must be good. It has been told you often and I reiterate it to-day, that no man or woman, in this kingdom that the Lord Almighty has again established upon the earth, can become great without being good—without being true to their trust, full of charity and good works. If they do not order their lives to do all the good they can, they will be stripped of their anticipation of greatness. You may write that down, and write it as revelation if you please; for it is true.

. . . .

The honourable fame of Brigham Young has grown with the years since his death. It has kept pace with the growth of the state that he founded and with the expansion of knowledge concerning the people that he led. He was without a rival in the field of his activities in life, and won a unique distinction that will never wane.

Editor's Comment: The address, "A Personal Testimony Concerning Brigham Young," from which the foregoing brief excerpt was taken, was delivered by one who personally knew and associated with Brigham Young, and who accepts him as a Prophet of God. The author of the writing which follows neither accepted Brigham Young as a Prophet, nor the teachings of the Church of which he was President. The different viewpoint from which the subject is treated is interesting to note, and yet the agreement of opinion upon many points is striking.

BRIGHAM YOUNG, RELIGIONIST AND STATESMAN

NOTE: The following material is quoted from a chapter, which bears the same heading, in the book, *Utah—The Land of Blossoming Valleys*, by George Wharton James, who, before his death in recent years, was a well-known writer of Western America.

"Joseph Smith was dead—murdered in Carthage jail. His flock was terrorized—as sheep harried by wolves on every hand. Whither should they turn? Whence flee, they, who hitherto had relied upon their Prophet for guidance? Had God forever deserted them? Were all their high hopes to come to naught? Were they to be destroyed, root and branch, as their enemies threatened, unless they would leave the country for good and all? To whom should they turn for help, consolation, direction? Who was now the leader of the Church? What provision—if any—had Joseph made for his successor? His enemies were assured that at his death the Church as an organization would go to pieces, and this, doubtless, accounted for their determination to slay him.

(*Continued on page 346*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MAY 31, 1928

EDITORIAL

BRIGHAM YOUNG

Brigham Young was born on June 1st, 1801.

The world has conceded greatness to Brigham Young. How did he attain it?

He was a lover of truth. Truth was the end of his quest; and truth alone could give him peace. The opinions of men counted little with him, until he had tested them with the acid of his own thinking. When the restored Gospel came to him, he prayed and pondered, weighed and reflected, until the truth of it conquered his opposition and filled his soul. Permanent greatness can be built only on truth.

He was steadfast. When persecution sought out the Church, and the hearts of men failed them, until conscience was exchanged for security, he arose, a lion of the Lord, in defense of the truth he had found, and of the Prophet who had brought it. He never faltered; he never receded; he never weakened. Such steadfast loyalty and integrity are the cement of greatness.

He trusted and obeyed God. To him the future was never in doubt. Divine truth may be opposed but never overcome. The earth may be stubborn, but man was given dominion over it. In faith, therefore, he led his harassed people into the night, through the winter and over the desert, with the full assurance that God was leading them to victory. To obey is to win God's favour, was ever his watchword. Under such stimulus the fleeing people sang on the way, and the barren places blossomed with plenty. Greatness cannot be denied those who walk by obedient faith.

He was humble. Ever he placed the cause he represented first. He said: I am not great, but the Gospel is great; I am not perfect, but the Gospel is perfect; it will make all who obey it both great and perfect. When he stood at the pinnacle of his career, famous, powerful, wealthy, he declared that without the Gospel he would have remained a prosperous but unsung joiner, glazier and painter in an obscure country village. When he died, the last words upon his lips were Joseph! Joseph! He was with the Prophet who had brought to him the eternal truth and the Holy Priesthood which he loved so well. Even then he forgot himself in his cause. Do not greatness and humility go hand in hand?

The world has conceded greatness to Brigham Young. Well it may, for he looked not back, but ever, fearlessly, onward to the goal of truth.

So may every person win greatness. To love and accept truth; to defend truth; to trust and obey the Author of truth; to stand humbly before truth—these are virtues that stamp lives, however commonplace in their daily round, with the hallmark of greatness.—W.

THE SECOND PRESIDENT OF THE CHURCH

THE PERFECTION of organization within the Church of Christ was beautifully apparent at the martyrdom of the Prophet Joseph Smith. Several men claimed the right to lead the Church. It was the first emergency of the kind, but was easily decided by reference to the revelations given for the government of the Church of God.

Every officer of the Church must be called by the Priesthood, and sustained or rejected by the people. The call must come from a competent body, authorized by the First Presidency; and the approval, under the law of common consent, must come from those whom the officer is to serve. Who had, now, the right to call men into service, and upon whom did the responsibility of action now rest, were the first questions asked upon the death of the Prophet and the consequent dissolution of the First Presidency.

Explicit answer was found in the glorious revelation on Priesthood given March 28th, 1835:

> The twelve traveling councilors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world—thus differing from other officers in the church in the duties of their calling.
>
> And they form a quorum, equal in authority and power to the three presidents previously mentioned.

Clearly, therefore, should the quorum of the First Presidency be disorganized, the responsibility would fall upon the Council of Twelve, possessed of the necessary authority and power.

The important place occupied by the Twelve in the organization of the Church was recognized on many occasions by the Prophet. In a council meeting held on January 16th, 1836, he said:

> I next proceeded to explain the duty of the Twelve and their authority which is next to the Presidency—also the Twelve are not subject to any other than the First Presidency—(and where I am not there is no First Presidency over the Twelve).

Nearly seven years later, on August 16th, 1841, he emphasized this thought at a conference:

> The time had come when the Twelve should be called upon to stand in their place next to the First Presidency.

Moreover, many Elders of the Church have testified that they heard the Prophet declare that upon the Twelve he had conferred all the keys and powers bestowed upon himself.

In simple conformity, therefore, with the revealed will of God, upon the death of the Prophet, the Council of Twelve Apostles became automatically the presiding quorum of Priesthood. Brigham Young, as President of the Twelve, became the presiding officer of the Church. This action was presented to the Church at a conference held in Nauvoo, Illinois, on August 8th, 1844, and was fully sustained by the people. From that time the affairs of the Church were directed by the Twelve, until December 5th, 1847, when the Apostles, by revelation, organized the First Presidency, with Brigham Young as President of the Church. This action was also ratified by the people at a conference of the Church held December 24th, 1847, at Council Bluffs, Iowa.

The subsequent history of the Church, dowered with choicest blessings and led by a man magnified in power beyond human ability, is evidence that the Lord approved the actions taken by His Priesthood and people.—W.

BRIGHAM YOUNG, RELIGIONIST AND STATESMAN

(*Concluded from page 343*)

"But expectations of enemies and fears of timid believers alike were all wasted mental efforts. It may well be questioned whether any one of the Mormon leaders of the time, even the Prophet himself, realized the strength, power and undeniable mastership of one of their number, honored even though he had already become by the marked confidence of his leader. Unconsciously they were developing one of the most remarkable statesmen of his century.

"It may well and naturally here be asked: What is it makes the statesman? What is it stamps a man as great?

"If the seizing of the helm of a young Church, still in the process of being founded amongst a population the most hostile, and at the same time threatened with apostasy and false leadership from within, and piloting it with firm, strong and yet kindly hands to safety and strength; if the keeping together of a dispossessed and persecuted people, robbed of their homes and possessions, hunted as though they were wild beasts, and so encouraging them that they never lost faith in God or their newly-founded Church and its leaders; if the ability to cheer these people while they waited, for weary months, in Winter Quarters, for the signal to start on one of the most fearful overland trips, and then leading the way for them and confidently awaiting their coming; if the gathering together of inchoate masses of humanity from half the countries of Europe, as well as of the eastern and

middle-west states; the conducting and guiding them out into the heart of an unknown and trackless desert, inhabited only by Indians, and at the time belonging to a neighboring though hostile country; the training of them in the arts of agriculture, under the new conditions of irrigation; the encouraging of them to the establishment of beet-sugar factories, cotton, woolen and flouring mills, the planting out of alfalfa fields, of orchards of every kind of deciduous fruits; the leaving his impress upon the educational institutions of the state, so that a dozen or more of them bear his name; the equal dominating of the legal machinery of his state; the putting his shaping hand upon the ecclesiastical architecture of his city and causing to be erected two of the notable structures of the United States; the encouraging of the drama and music among his people so that they built their own theatres and conducted their own performances, trained their own youths and maidens in song until their choirs became world-famed, and the organ of their chief tabernacle was recognized—though home-constructed—as one of the most massive and effective organs in the world—I say, if the doing of these things constitutes statesmanship and shows greatness, power, genius in a man, then Brigham Young, regardless of all that has been, or may be said against him, is unquestionably one of the great statesmen of American history.

"That he was a perfect man not even his best friends will contend, but the more one studies his life, weighs his acts, and balances his professions and deeds, the more is he convinced of his sincerity, from his standpoint, in his leadership of the Mormon Church. Indeed, his whole life may be taken as an exemplification of the following declaration made by him at a conference, held in Boston, Massachusetts, in 1843:

> If this work [that of the Mormon Church] does not live, I do not want to live; for it is my life, my joy, my all; and if it sinks, God knows I do not want to swim.

. . . .

"Few men have had more pages written about them, and not a few of them have been in the highest degree slanderous and abusive. I shall neither malign nor defend him. I wish simply to present his work as I see it, accepting his own professions at their face value and as carried out in his life.

. . . .

"Having accepted Joseph Smith as the Prophet of the living God he became his devout follower. In all the persecutions, through ill as well as good report, when homes and families were imperiled, when life itself was at stake, he never faltered, never wavered, never moved with an uncertain step. In loyalty and devotion, in steadfast adherence and willing obedience to his leader, history finds no superior in the devotion Brigham Young showed to Joseph Smith.

"He was born at Whittingham, Windham County, Vermont, June 1st, 1801. His parents were poor, and he was the ninth child in a family of eleven; hence his young days saw nothing but hard work and poverty. Yet there was good blood in his veins, and he developed a stout body and a healthy mind, growing up to know the gospel of hard work. He became carpenter, painter, glazier. When he was three years old his parents moved into New York State, and there, after several "movings", he finally came in contact with the Book of Mormon and the teachings of Joseph Smith. When he was twenty-one he had married, and his wife bore him two children. She followed him into Mormonism, but died in 1832. As Brigham studied the Book of Mormon and the teachings of the new Prophet he became convinced of Joseph Smith's sincerity, power and divine commission, and on April 14th, 1832, . . . was baptized into the Mormon Church by Eleazer Miller, at Mendon, New York. From this moment the fate of Mormonism was changed, though the Mormons would all contend that it was all arranged according to God's will.

"Ere long Brigham went to Kirtland, Ohio, to meet the Prophet. Arrived there, the new convert must have been wonderfully moved, for he "spake in tongues", which Joseph interpreted to be of the pure Adamic language. At that moment Joseph found his most sterling, loyal, accomplished and worthy follower. Joseph was to receive the 'revelations', Brigham to carry them out, for he was essentially a worker. . . . But the Mormons calmly contend that Brigham was as much an inspiration of God in his way as Joseph was in his.

"As days went by Brigham proved his loyalty, devotion and trustworthiness. He was sent on a mission to Canada. Nothing since the time Christ sent out His Twelve was more remarkable than the way the Prophet sent out his followers. What was the power that enabled Smith so to control these hard-headed men, and send them out, without purse or scrip, on an arduous, thankless, and apparently hopeless task? But Brigham and his co-workers went, *and succeeded.* Their home-coming was triumph, and among men of power Brigham had demonstrated he was worthy a high place.

. . . .

"In all the trouble that ensued, Brigham never once faltered, never once failed his leader. Joseph learned more and more to rely upon his friend, and, with a seeming premonition of his own end, asserted that his people would yet suffer much affliction, would ultimately be driven out and compelled to seek a home in or beyond the Rocky Mountains. . . .

. . . .

"Then came the exodus! And what a time that was to try men's souls. To keep the people together after they were driven across the Mississippi; to hearten them for the arduous pilgrimage;

to gather the needful horses, oxen, wagons, supplies, clothing, provisions; to care for the destitute and sick, the unprotected, young, and incompetent aged. The first night out, spent on Sugar Creek, Iowa, 'nine wives became mothers. Nine children were born in tents and wagons in that wintry camp. How these tender babes, these sick and delicate women were cared for under such conditions, is left to the imagination of the sensitive reader', says Whitney."

BRISTOL CONFERENCE

Spiritually well-fed were the resident members, friends, investigators and missionaries who assembled in the Bristol District Conference, held at Kingsley Hall, Old Market Street, Bristol, on Sunday, May 20. There were in attendance from Liverpool headquarters President John A. Widtsoe, Sister Leah D. Widtsoe, Elders Ralph V. Chisholm and Weston W. Taylor. Sister German E. Ellsworth, who was for fifteen years President of the Relief Societies of the Northern States Mission, and who is in this country doing genealogical research, was also present, together with District President Alma C. Tranter and the following traveling missionaries of the Bristol District: Elders Frank S. Cragun, Franklin J. Newman, H. Gardell Jacobson, Ernest A. Hall, Reese R. Parker, Spencer A. Harris, Weston R. Clark, Elmont H. Crawford. Elder Albert Brain and Sister Annie E. Brain also attended.

"The Need of a Redeemer" was the theme, well arranged and excellently given in the Sunday School session. President and Sister Widtsoe each spoke at this meeting.

In the afternoon meeting District President Alma C. Tranter gave a report of District activities and progress, and bore testimony of the great latter-day work. Elders Cragun, Hall and Harris, and Sister Ellsworth were included among the speakers at this meeting. Great Britain will not retrograde if her people live according to the Gospel of Jesus Christ, were the closing remarks of President Widtsoe at the afternoon gathering.

During the intervals between the conference sessions, Relief Society, M. I. A. and Priesthood meetings were held. Valuable instructions were given. At the Priesthood meeting Brother William H. Bettridge was ordained to the office of an Elder and Brother Fred Underdown to the office of a Priest, by President John A. Widtsoe.

In the evening assemblage Sister Widtsoe explained that the Gospel of Jesus Christ makes clear where we came from, why we are here and where we are going. Elders Taylor and Chisholm bore testimony and spoke briefly. We are not preaching an experiment to the world, for the Gospel has proven its genuine-

ness through ninety-eight years of accomplishment in this dispensation, attested President Widtsoe, the closing speaker of the conference.

The Mission President and Sister Widtsoe met with the missionaries on Monday. The present-day needs for the promulgation of the Gospel were enthusiastically discussed. *The Western Daily Press* favourably reported the conference.

FRANK S. CRAGUN, District Clerk

BOOK OF MORMON STUDIES*

Nephi's Last Days: Nephi remained true to the teachings of his father, Lehi, and to his covenants with his God, as long as he lived. His last days were peacefully spent in seeing his people become strong and prosperous. He continued to exhort them to righteousness and to prepare them for the coming of the Saviour in the meridian of time, which event he foresaw and predicted.

Nephi's Successors: "After the death of Nephi, his brother, Jacob, became leader of the Church, having been ordained by Nephi. The office of king was bestowed upon another [by Nephi before his death] who assumed the name of Second Nephi because of the reverence in which that name was held by all the people. All the kings for a long period were called Nephi, each being distinguished from the other by number.

"Up to the time of Nephi's death the people walked obediently before the Lord, and were in consequence prosperous and happy; but under the reign of the Second Nephi they lapsed into sin. Many of them now spent their time in seeking gold and silver and other precious minerals with which the land abounded. With riches came pride; with pride, wickedness; they set their hearts on the things of this world and persecuted their less fortunate neighbours. Jacob, being commanded of the Lord, reproved them in the temple for their wickedness, and told them plainly that the anger of the Lord was kindled against them. He warned them against pride, impurity, the love of wealth and the entertainment of hatred against their neighbours. He commanded them to repent lest the Lord in His wrath should destroy them. He admonished them against seeking the wealth of this world rather than the riches of eternity; he rebuked them for letting pride destroy their hopes of salvation and for persecuting their poorer neighbours, and told them that all men, rich and poor alike, were created by God from the dust and were therefore equal in His sight."†

*Lesson 12 of the Relief Society Course of Study—for use on the second lesson night in June. Read from 2 Nephi, chapter 29, to the Words of Mormon, page 132.

†Deseret Sunday School Union Leaflets, April, 1898.

The Anti-Christ: "Towards the close of the life of Jacob, Sherem uprose among the Nephites. He was the first of the many anti-Christs who at various times endeavoured by their teachings to lead the people from the principles of the Gospel. He openly taught that there would be no Christ nor necessity for an atonement, and he was a type of many who came after; for no matter how these apostates differed on lesser matters, they almost universally denied the coming of the Saviour, and taught that the faith of the Nephites in His appearing was a snare and a delusion. Sherem was a man of many words, bland in manners, much given to flattery, and well acquainted with the language of his nation, and withal, very zealous in spreading his pernicious doctrines—so much so that he was successful in misleading many.

"Full of deceit and presumption, he contended with Jacob, and endeavoured to convert him to his ideas. But being unsuccessful, he denied the Christ and blasphemously called for a sign. A sign was given him. On Jacob's praying to the Lord, Sherem was smitten to earth by the power of God, and though he was nourished for many days he eventually died. The day before his death he called the people together and acknowledged his iniquity. He confessed Christ and told the people plainly that he had been deceived by the power of the devil, and had lied unto God. He died with the terrible thought haunting him that he had committed the unpardonable sin.

"When the people who had gathered to hear his last words witnessed the terrors of his death they were softened in their hearts; the power of God rested upon them, and they fell to the earth. The corrupt weeds he had sown in their hearts had withered; the truth had been vindicated; the cause of the Saviour extolled, and peace and love of God was restored again among the people. Thus was this apostasy eradicated, and God glorified. The Nephites of that generation from that time searched the scriptures and cleaved unto the truth."*

The Plates Pass to Enos, Jarom, Omni: These men became scribes and custodians of the plates, each succeeding a righteous father, and each in turn maintaining the integrity of the Nephites.

"Enos was the third one who held the Liahona, the sword of Laban and the records brought from Jerusalem, and who, in addition to this, had the responsibility placed upon him of recording the sacred history of the Nephites. His father, Jacob, gave him a good education in the Nephite language, and instructed him in his duty to God and in the blessings of eternal life. For this good instruction Enos loved his father and praised the Lord.

"One day, he, while hunting in the forest, thought of the good

*Deseret Sunday School Union Leaflets, April, 1898.

things spoken of by his father. Kneeling down upon the ground, he prayed the remainder of the day and part of the night for the forgiveness of his sins. The Lord told him that he was forgiven because of his faith in Christ, whom he had never seen nor heard, and told him that Christ would soon come in the flesh to this earth.

"Enos was not yet satisfied, and asked other favours of the Lord. His most earnest prayer was, that if by any means the Nephites should fall into transgression and be destroyed by the Lamanites, the sacred writings of his people might be preserved and brought forth to them at some future time, so that they might receive salvation. The Lord covenanted with him that the record should be preserved, if necessary by his own arm, and given to the Lamanites in due time. Enos was informed that this had been the prayer of his forefathers, and that the promise was given because of his and their faith. Because of the Lord's promise to these prophets the Nephites understood that the records were preserved for the Lamanites in the last days."*

QUESTIONS

1. What are the teachings of the Book of Mormon concerning rulers in the land of promise? What fate awaits those who fight against Zion? Why?

2. Tell in your own words the substance of the teachings in 2 Nephi, chapter 26.

3. Tell the story of the foreshadowing in the Book of Mormon of the experience of Martin Harris and Professor Charles Anthon.

4. Were the Nephites always more righteous than the Lamanites in every respect? In what respect were the Lamanites superior? See Jacob, chapter 3.

5. Tell of the discovery of the land of Zarahemla. Who discovered it, and what led to the journey? Read the Book of Omni.

6. Who was Coriantumr? King Benjamin? Tell of the other migrations.

7. Explain Omni, verses 5, 6 and 7. Do these words apply to conditions in these days? How?

*Deseret Sunday School Union Leaflets, April, 1898.

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